

HOW TO DO IT;

OR,

CANADA TO THE FRONT!

THAT

The Foremost Colony of the Foremost Empire
in the World may now Prove Worthy of
an Honourable Position among the
Nations of the Earth.

BY

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HOW TO DO IT.

"Return unto me, and I will return unto you, saith the Lord of Hosts. But ye say, wherein shall we return? (Will a man rob God? Yet ye have robbed me—but ye say, wherein have we robbed thee?) In tithes and offerings. . . . Bring ye all the tithes into the storehouse, . . . and prove me now herewith, with the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. . . . Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."—Malachi iii, 7-18.

These few words of the last of the ancient prophets (written more than two thousand years ago, and carefully preserved for our benefit at this time) tell us very clearly and distinctly, how we may have the Kingdom of God upon earth now as soon as we like. "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Suppose a few in good circumstances should now "prove" the Almighty precisely as they are here required to do, by devoting "all their tithes" (or the tenth part of their wealth) towards establishing "the Kingdom of God" upon earth. The promised "blessing" would certainly follow, as a matter of course, for the praiseworthy action of these few (who should thus manifest their sincerity and earnestness in the service of God, for the benefit of man) would inevitably condemn all those who refused or neglected to manifest a like sincerity and earnestness (by also devoting a tenth part of their wealth, as they are now required to do). Thus it would naturally follow, as foretold, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." For those who should bring "all their tithes" (or the tenth part of their wealth) at this time, would be recognized at once by God and man as "the righteous" who sincerely "served God," and (being in favour with God and man) they would prosper exceedingly, and

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ould continually acquire more and more wealth, to use wisely and prudently in advancing "the Kingdom of God" upon earth. While those who should now refuse to bring "all their tithes" (or the tenth part of their wealth) would be recognized at once by God and man, as "the wicked" (who refuse to acknowledge their obligations to our Creator, or their duty to our fellow-man) and consequently as being simply "hypocrites," should they still claim to "serve God;" and as simply "brutish," should they ignore or deny their Creator, and neglect to render Him due respect and obedience. Moreover, as all such "hypocrites," or "wicked" and "brutish" people, will henceforth be utterly unable to impose upon the world, so as to appear "righteous" (as they might have appeared hitherto) they will continually be tormented by their own consciences, that they may be urged to act more worthily, and thus fairly earn the repose of a good conscience, as well as the respect of their fellowmen.

Should any ask, how the many thousands or millions of dollars received as "tithes," may be expended to the best advantage in introducing and establishing the predicted "Kingdom of God" upon earth? I reply, that it must be arranged so that Palestine may somehow peaceably fall into our possession, that we may begin to make that country a worthy capital for the whole world, and the seat of the Supreme International Tribunal, that it may become the glory of all nations. Any earnest effort in this direction, with an abundance of wealth for the purpose, would immediately have the effect of arousing the millions of poverty-stricken Jews in Russia, and elsewhere, so that they would realize that the time has now arrived at last for the fulfilment of the Divinely inspired prophecies in reference to their ultimate restoration to their own country; and the comparatively few wealthy Jews would doubtless also realize at once that they couldn't (consistently with any reasonable self-respect, or regard for the good opinion of others) avoid devoting a large proportion of their wealth for this purpose, to help effectually their fellow Jews, who might not otherwise have the requisite means to make comfortable homes for themselves in the land of their fathers, which has been providentially reserved for them, in its present "desolate" condition, for so many centuries; but is now very soon to "become like the Garden of Eden," as is plainly foretold by the prophet Ezekiel xxxi, 35. From what I have seen of Palestine, during my two years residence in that country, I am convinced that there is

scarcely any kind of fruit upon earth, that may not be produced in perfection in some part of Palestine, so excellent is the soil, and so diversified is the climate, being tropical in the vicinity of the Dead Sea, and arctic about the summit of Mount Lebanon, with all the intervening temperatures in the other portions of the country.

"The Holy City" is described by the prophet Ezekiel as about ten miles square, or about one hundred square miles in extent. The site of the present City of Jerusalem (about one mile square) being reserved as "the Sanctuary," or a kind of park, in the centre of the future "Holy City."—Ezekiel xl, 5—xlv, 2—xlviii, 15, 16, 17, 30-35.

One of the finest harbours in the world may also be easily constructed at Acre, near "Mount Carmel," where extraordinary facilities exist for that purpose, and railroads from thence, Eastward, and Northward, and Southward, as may be required; for all Palestine must be surveyed for the construction of roads, and for immediate settlement.

Any such prompt and earnest action on our part, would not only "rouse up" the Jewish people effectually so as to cause them to zealously exert themselves to improve their condition, intellectually, morally, physically, and socially; (until their coming prosperity and advancement will very soon be as remarkable as their affliction and degradation have already been during the past eighteen centuries,) but many thousands of the clergy, throughout Christendom generally, will also soon find themselves compelled to accept and communicate a much higher degree of spiritual "light" and knowledge, than they have hitherto accepted and communicated; or they will otherwise inevitably become subject to the poverty and contempt which will naturally fall to the lot of those who shall still persistently refuse to take advantage of the great spiritual "light," and knowledge, which must now prevail during the coming era of "the Kingdom of God" upon earth.

These two important forces, the Jewish people, and the educated clergy of Christendom, will providentially help much to advance "the Kingdom of God" upon earth; for the millions of poor Jews, who so greatly need a home and country of their own, will naturally supply much of the requisite earnestness and zeal; (the few wealthy Jews affording much of the requisite material help;) and the many thousands of educated clergy in Christendom,

who shall now be compelled to accept and communicate the coming spiritual "light" of eternal truth, which accompanies "the Kingdom of God" upon earth, (under the penalty of themselves becoming subject to poverty and contempt, should they refuse to do so,) can scarcely fail to immediately revolutionise all ecclesiastical Christendom generally, so that "the great Babylon" (of modern ecclesiastical Christendom) shall "fall" suddenly and unexpectedly, as predicted; and the solid fabric of "the Kingdom of God" upon earth shall be erected in its place, suddenly and unexpectedly also.

When the Jewish people generally, in combination with many thousands of the most advanced people among all the nations of Christendom (who are really the offspring of "the ten lost tribes of Israel," as I have frequently proved) shall have caused Palestine to "become like the Garden of Eden," as predicted; and "the Holy City" to become a worthy capital for the whole world—The Supreme International Tribunal there, will not only protect the various nations of Christendom from each other; but will also fairly gain the confidence of the nations of heathendom generally, and supply them with the truly paternal Government so much needed by that two-thirds majority of the human family which is at present comprehended in heathendom (in contradistinction to Christendom) and modern progress, railroads, steamships, and telegraphs, etc., will rapidly be extended over heathendom generally, as well as over Christendom; that the whole world may thus become practically but as one great nation, under one General Government, which will be in no way adverse to the most perfect local government possible everywhere upon earth; as it will tend rather to protect local governments from encroachments upon their respective rights and privileges.

As it is indisputably evident (from what I have here stated, as well as from what I have repeatedly stated in former communications) that the time for "the Kingdom of God" upon earth has now certainly come; why shouldn't a few of the members of the House of Commons, and of the Senate of Canada, immediately devote "all their tithes," or the tenth part of their wealth, for the purpose of at once introducing "the Kingdom of God" upon earth, with all its incalculable advantages to themselves in particular, and the whole world in general? Some individuals somewhere must very soon take the initiative in this matter. Why shouldn't individual members among the Commons and Senate be among

the first to do so! If it be asked, why should they? I reply, because the Commons and Senate may reasonably be supposed to fairly represent the whole population of Canada, and are actually the Government, or the head of Canada; therefore, whatever Canada generally may reasonably be expected, or required to do, in such a matter; the individuals representing the head, or Government of Canada, may also very reasonably be expected, or required, to take the initiative; for the head should certainly lead the body, and not the body the head.

If it be further asked, why should the people of Canada (more than any other people) be expected or required to take the initiative in this matter? I answer, because Canada is the chief colony or branch of the greatest Empire in the world, and it is to the branches we naturally look for manifestations of a vigorous vitality and growth. Moreover, the man who has already worked "alone" for a whole generation of more than thirty-seven years, in favor of "the Kingdom of God" upon earth, is a native of Canada, why then shouldn't a few others in Canada be found now to second his efforts in the best possible cause? And as this man, more than thirty-seven years ago, gladly dispossessed himself of what little property he had (about sixteen hundred dollars worth) that he might give himself up wholly and unreservedly to the work: Why should it appear to be so utterly impossible now, for a few others to devote but a tenth part of their wealth, directly to the introduction and advancement of "the Kingdom of God" upon earth? For now the time for effective action is certainly come at last, and there is no longer a possible weary waiting for thirty or forty years more. "All the tithes" (or the tenth part of the wealth of those earnestly and sincerely in favour of the dominion of "mercy and truth . . . righteousness and peace" over the whole earth) need only now to be brought "into the storehouse," (or the most secure banks) and placed in charge of those who have already proved themselves most trustworthy; and then communications may be opened immediately with the British and the United States Governments, as well as with the Turkish Government, to find out upon what terms Palestine may be given up to us, as absolutely neutral territory, to be transformed into an earthly Paradise, and a most worthy capital for the whole world; where the Supreme International Tribunal may hereafter decide all international questions, reasonably, justly, impartially and equitably, before God and man; that all occasion

or excuse for war between nation and nation, may vanish from the whole earth, at once and forever.

Providing this project meets with popular favour, (as it doubtless will; if properly taken up, and advocated, as it should be,) there is no good reason whatever why a considerable portion of Palestine shouldn't be surveyed for roads and settlement next Autumn and Winter; and according as the work progresses, we may be quite sure that the agitation will go on proportionately, and the numbers and wealth of those devoted to the work will doubtless also be increased far beyond what ordinary men could believe possible at present: as foretold so clearly in the last chapter of the book of the prophet Isaiah. "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: Shall I cause to bring forth, and close the breasts? saith thy God."—Isaiah, lvi, 8, 9, etc., and also in the Psalms. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. Then said they among the nations, the Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad."—Psalm cxxvi, 1-3. When it thus becomes evident that "the Kingdom of God" upon earth (with all its incalculable advantages,) only awaits the manifestation of the very moderate degree of faith requisite to induce a few prominent men to devote a tenth part of their wealth directly for that purpose; why should any intelligent or philanthropic Member of Parliament, or Senator of Canada, in good circumstances, delay one single day about acting in accordance with the earnest invitation of the Almighty to put his faithfulness and truth to the test at this time? as declared by the prophet Malachi, "Bring ye all the tithes into the storehouse * * and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—Malachi, iii, 10.

It is important that the House of Commons, and the Senate of Canada should realize that they are now on their trial before God and man. If there had been "ten righteous men" in Sodom, the whole population of that City would certainly have been rescued from destruction for the sake of the few righteous

among them. In like manner, if only "two or three" can be found among all the Members of Parliament, and Senate of Canada, who shall now prove themselves worthy to be among the first to inherit "the Kingdom of God" upon earth, by immediately devoting the tenth part of their wealth, as they are so plainly required to do—(Malachi, iii, 10,) their praiseworthy action would certainly reflect great credit upon the whole Parliament of Canada; therefore all the members are interested in encouraging the worthiest among them to come boldly to the front at once, that they may, without delay, act nobly and generously in favour of "the Kingdom of God" upon earth, which all Christendom is supposed to have been praying for during the past eighteen centuries.

If none can be found worthy to act as they should, upon this occasion, such general unworthiness would certainly condemn the whole Parliament before God and man; for a fair proportion of the Dominion Parliament have already had abundant opportunities for proving the truth of my statements; and "much is (justly) required from those to whom much is given."

The predicted "Kingdom of God" upon earth, must certainly begin sometime, and somewhere; and may certainly also begin now, in Ottawa; and with a few members of the Dominion Parliament. Should any object to this, let him point out clearly, how a better time could possibly be chosen than the present time! or a better place than Ottawa City! or better men for the purpose than a few of the best that can be found among the hundreds of representatives of the people of Canada in the Dominion Parliament! Why should the Dominion of Canada fail now to prove her worthiness to occupy an honourable position among the nations of the earth?

HENRY WENTWORTH MONK.

Ottawa, Canada, 1st May, 1890.